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## RELIGIOUS.

*From the New-York Observer.*

### PREACHING IN THE OPEN AIR.

This species of labor, introduced by the zealous Whitefield, is still continued to a certain extent, in the city of London. Among the laborers in this field, the Rev. G. C. Smith, the indefatigable Secretary of the Seamen's Friend Society, has made himself so conspicuous, as to attract the opposition of the authorities. In consequence of an attempt by the Lord Mayor to forbid his preaching in the open air, Mr. Smith addressed a letter to his lordship, vindicating his cause, and declaring his determination to persist in it, until actually prevented by force of law. I copy for the New-York Observer, the following account which he gives of his laborious service in this cause. L.

PLAN OF SERVICE IN THE OPEN AIR.

Perhaps it may not be amiss just to remark, that my usual plan of proceedings for years has been of the most simple nature. I give notice from place to place where I shall successively preach through the week; and I have many people who follow me in all parts of London. On my arrival at the market, or spot announced, I find from two to three thousand persons waiting; some poor man borrows a table and a chair, on which I rest my hand as it stands on the table. I then read a hymn, and generally lead the singing myself.—This draws attention, and increases the congregation by some hundreds of neighbors from courts and lanes, and by stragglers, or passengers. I then read a chapter, and solemnly call upon God in prayer for a blessing. As a matter of conviction and of duty, I always pray for the king and government, for all in authority, and for the army and navy, but especially for the metropolis, and that magistrates may be "a terror to evil doers and a praise to them that do well." I announce another hymn, which is decorously and solemnly sung. If any one laughs, I either fix my eyes steadily on the person, which excites attention, dismays or shames, or I speak directly to the individual, neither of which modes have I ever known to fail. I then read my text and preach a sermon, leaving out all peculiar dogmas of various sects, that might form parties or create idle controversy.

The subjects I chiefly dwell upon are the fall of man by sin, his recovery by Christ, the necessity of repentance and regeneration, the importance of faith and prayer, the essential consequences of converting grace in a life of holiness, goodness and usefulness, with the solemn subjects of death, the grave, judgment, the resurrection, and heaven and hell—closing all with the affecting, encouring, and interesting, and important invitations and promises of the Gospel. I then read another hymn, which is generally sung in the most lively and animating way, and I again pray for the divine blessing on the seed that has been sown. I can appeal, my Lord Mayor, to many, many thousands in this metroplis, whether I speak the words of truth and soberness, when I say, that at this part of the service in general the deepest solemnity has been manifested, so that no place of worship in the world ever displayed a more decorous or serious assemblage. I invariably finish the service by announcing the blessed doxology:

"Praise God from whom all blessings flow:"

and requesting all persons from respect to the venerable name of the triune God, to take off their hats. In an instant I have seen four thousand persons remove their hats, and sing with the most impressive and touching devoutness this celebrated verse to the sacred church tune, called the Old Hundreth. I then solemnly and affectionately dismiss them with the blessing, and they quietly disperse, with the exception of many warm hearts that press round to shake hands with me, or many strangers who throng near to see who I am.—I generally lay hold on the arms of two friends and walk away, the crowd making a lane for us to pass; and in the course of a quarter of a mile, they drop off one by one, so that I lose all of them very quietly, and walk on with some half a dozen friends who talk of the goodness of God, and the blessed effects of preaching his word to the lost and guilty multitude.

SUNDAY MORNINGS IN LONDON.

The above refers generally to the week evenings; but on Sabbaths days, I rise about half past five o'clock, and walk alone from Well-close-square, through Whitechapel, to Smithfield, Clerkenwell Green, or some other well known spot that is announced. I find about five hundred people assembled, and a few minutes before seven, I stand on a table, and go through the services in the order I have named.

The scenes I witness at this early hour of the morning in gin-shops and public-houses, during my walks, are perfectly horrible; the language I hear is frightful in the extreme. The appearance of the streets from the debauches of the past night is most sickening and disgusting, while the number of men who have been out all night drunk, and whose wretched wives, with infants in their arms, are striving to drag them home, is really appalling. When I see and hear those things, I often think of you, my Lord Mayor, and other magistrates, and ministers, and say, ah, how little do they know or see of those horrible enormities! they go from quiet families to a place of worship, unconscious of such scenes, and it is too true, "what the eye does not see the heart does not feel." I often see large gin-shops actually crowded at six on the Sabbath morning, and the people swearing, quarreling, fighting, and practising all manner of indecency, while even young children in their arms have gin poured down their throats by their drunken mothers.

I have purposely, on the Sabbath morning, walked through the vilest courts and lanes of East-Smithfield, Rosemary-lane, Whitechapel, Chiswell-street, Whitecross-street, Clerkenwell, &c. and I declare solemnly I am so thunder-struck with the sentences belched out in the streets, as containing such a horrid combination of blasphemy and obscenity, (these terms are far too mild to express what I mean,) that I suddenly stand still, shocked through my whole system, and cry out, "Oh, God, except thou had left us a praying seed in London, surely we had been as Sodom, and like unto Gomorrah. When shall the wickedness of the wicked come to an end?"

I frequently stop some eight or ten persons of a morning to rebuke them, and invite them to hear the Gospel. My heart is often affected to see the group of bricklayers, cartmen, draymen, day-laborers, excavators, chimney-sweeps, nightmen, porters, butchers, coachmen, beggars, and prostitutes, with hundreds of the most ragged and wretched half-naked women and children, who stand and listen, with many tears, to the name of Jesus, gaping, staring, and wondering, as if they had never heard of him before as a Saviour of lost souls. I often weep as I leave the crowd, and hear some of those poor wretched creatures exclaim in so hearty a way, "God bless you, sir!"—"May long life attend you, master!"—"Good luck to you, master!"—"Heaven for you when you die, my gentleman!"—"May you never want comfort, sir!"—"Thank you for remembering the poor!"—"God be with you forever, master!"—"The Lord reward you for coming to us poor people who can't read!"—These and similar expressions I constantly hear.

My Sabbath morning services are unusually solemn. There is a pause then to vice. Hell appears to have ceased from her raging. Our London fiends are exhausted, and at two or three on Sunday morning they cease to roar, and fall asleep. It is now too early for vice to be renewed. The thousands who will crowd the streets and flock to the suburbs in the afternoon, and fill the public houses in the evening in Bacchanalian riot, are not yet up. There are only a few hundreds in the gin-shops, and they are almost too far gone to move at any very great distance from them.

Here then, at seven on the Sabbath morning, is a pause to vice. Hell is gathering strength, that the wicked may in the evening become like the raging sea, casting up mire and dirt. Oh how many thousands I have seen in tears at this solemn hour.—What hundreds have gone to glory, praising God they ever had the Gospel brought to them at this hour on a Sunday morning!

I usually close at eight, and finding the heat of the immense crowd great, and the fatigue oppressive, I leave the ground in a hackney-coach, and immediately after reaching home, I retire to bed, and get half an hour's sleep to recruit for the forenoon service, and to collect my mind with more seriousness. At half-past ten, I preach again in the house of God; and in the afternoon I go to some place, such as Paddington, City-road, Kensington, Chamberwell, Peckham, Regent's Park, St. Catharine's, or elsewhere, and preach in the open air again to three or four thousand persons. I return home in a coach again, and lay down for an hour to obtain rest and refreshment for the evening's service. At half-past six I preach again to a crowded audience in the sanctuary of the Most High. At night I lie down wearied, exhausted, and humbly commending my services to the Lord, entreating that he will please to render them useful to some precious souls.

*From the Western Recorder.*

### SKETCHES FROM REAL LIFE.

Of the early history of ———, I know nothing. But one of two things is probable. Either his religious education was greatly neglected; or, after being once thoroughly convinced of the truth of the gospel, he deliberately put it from him, and judged himself unworthy of eternal life. The latter appears most probable; for, in a land of gospel privileges, few families, that maintain a character for decency, are left in such ignorance of a future state, as to be destitute of occasional solicitude. Parents may neglect religion, and guardians may despise it, to the everlasting destruction of children committed to their care. But the gospel trumpet, continually sounding through the land, must occasionally be heard. There are moments when the mind, turning inward upon itself, and looking forward beyond the veil of life, becomes agitated in reference to a hereafter. At such times the gospel is heard; the terms of pardon are contemplated; and not unfrequently the hearer, becoming convinced of sin, approaches, as it were, the very gate of heaven, before he finally declines the message of salvation. It often happens, too, that the hearer, in these circumstances, receives the word gladly for a season, appears to others like a real penitent, and so deceives himself, as to cherish a hope of eternal life; when, after all, a few short weeks or months give demonstration that the work was not effectual; that the man is still in his sins, preparing to harden himself yet more and more in his iniquity, till he shall finally be given up to embrace some fatal error in doctrine or practic, which shall never be chased away from him, till the honest hour, the dreadful moment arrives, when he is giving up the ghost.

Whether this was the case with ———, I will not undertake to say; yet nothing seems more probable, for in his adult years he was a *confirmed* Universalist. Though a man of ordinary education, and of humble employment, he became distinguished as a champion, not to say preacher, of this soul-destroying heresy. What he himself believed, or rather, perhaps, what he sincerely *endeavoured* to believe, he daily made the subject of comment among his neighbours. With a zeal worthy a better cause, he spake out of the abundance of his heart. He greatly desired to see converts to this doctrine, well knowing that every accession to his number would strengthen him in his belief. Many were thus led astray. The man was surrounded by Universalists; and while Christians, who indulge a hope full of immortality, were conversing about the toys of this life, and slumbering over the interests of a dying world, the inhabitants of this ill-fated neighbourhood were quite awake to the business of deceiving themselves and others with a vain refuge of lies, which shall one day prove as the spider's web.

An incident here took place, which for a time excited much apprehension. A lovely female, who had embraced their doctrine, was thrown upon a bed of sickness. Seeing that death was making regular and certain approaches, the delusion left her. She saw herself a justly condemned sinner, cried for mercy, and so far as we may know, obtained forgiveness.—She lived long enough to admonish her friends and acquaintances; and then, after a short period, died in a most triumphant manner. Then there was trembling in that neighbourhood. But the incident was soon forgotten. The call of Providence was diregarded; the voice of mercy was no longer heard; and it was to be succeeded by the voice of wailing. But who shall describe the scene? The champion himself was prostrate upon a bed of languishing. He knew that his sickness was unto death, and he became the victim of stern, resistless despair. He who had been regarded by his followers, as *firm* in his belief, could now no longer be deceived. Surrounded by Universalists, who tried to comfort him, he frowned upon them with mingled rebuke and blasphemy. He *knew* there was a *hell*; He should *feel* the strength of its terrors; and his comforters would soon follow him. They would *all* be there. Even then he felt within him the kindling horrors of the second death. He raved; he blasphemed; he died. Then, once more, there was consternation in that neighbourhood. For a brief period all were anxious to make their peace with God. But alas, for the bonds of the adversary. It is not known that a single individual at that time repented; and now, perhaps, most of them may be finally given over to hardness of heart, and blindness of mind.

Your's, &c. P——R.

### PROVIDENTIAL DELIVERANCE.

"He commandeth, and raiseth the stormy wind, which lifeth up the waves thereof.—They mount up to the heavens, they go down again into the depths; their soul is melted because of trouble. They reel too and fro, and stagger like a drunken man: and are at their wits' end. Then then cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.—Then they are glad because they are quiet, so he bringeth them to their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—PSALM CVII.

### ILLUSTRATION.

From the New-England Herald.

NEWBURYPORT, Sept. 4th. 1820.

Dear Sir—Agreeably to your request, I attempt a description of the distressing scene we passed through on Saturday evening last; from which, by a merciful providence, we escaped with little more than our lives. We were on board the schooner Hannah and Susan, Christopher Baily master, belonging to Newburyport, from which place we had been absent eight days, on a mackerel cruise. On Saturday morning, the 31st ult., we judged ourselves to be fifteen leagues east of Cape Ann, when we encountered a tremendous gale from East North East. At this time we judged it prudent to bring the schooner under a two reefed foresail, rig in the flying-gib-boom, and endeavor to keep off the land; made preparations likewise to bring the vessel under other sail, in case the aforesaid should give way. The gale continued to increase, and we made but little headway. At two o'clock we found ourselves in very shoal water, and the seas broke mast-head high. There was now no hope of saving the vessel, and of course but little of our lives. We were eight in number. Three of us professed religion, and now had an opportunity to prove it. We concluded it proper to address the throne of grace; and accordingly united in prayer—I need not say earnest prayer, beseeching God to spare our lives, if for the best; otherwise to take our souls to himself. After which those of us who professed religion, conversed freely concerning our sudden appearance in eternity; and though we were perfectly calm, and had a humble hope of acceptance with God through Christ, yet the realities of eternity assumed an importance which I cannot describe. Our unconverted shipmates manifested great concern; inquired of us what they should do to be saved, and besought us to pray for them, while they themselves cried aloud for mercy, most solemnly promising God, should he spare them, to devote the remainder of their lives to him. About 4 o'clock, a man aloft discovered land ahead, probably a mile distant, but as it was thick and rainy, could not tell what land it was; there were likewise breakers on our lee bow, and soon the sea broke all around us. We however wore ship, cleared the breakers, and stood along the land, not knowing precisely where we were, but supposed not far from Cape Ann. Finding it impossible to keep off much longer, we made all necessary preparation to come to an anchor, or run on shore. We were at a loss what to do. But finally concluded it would be presumption to anchor, as probably the first sea would carry us down; to run on shore was, therefore, our only alternative. This was awfully hazardous; as the shore had every appearance of rocks. This was an awful moment! Our captain informed us, that probably in one half hour we should all be in eternity. We now redoubled our earnestness at the throne of grace, waiting the result of every moment. Each man was advised to lash himself, to prevent washing overboard. The seas ran mountains high; and each, as it passed, with its foaming crest, seemed to threaten our little bark with instant destruction.—About fifteen minutes after we were headed for the shore, we struck; and on the bosom of the next sea were borne almost high and dry on a sand beach. To our great joy we were all enabled to get ashore; and on our knees gave thanks to Almighty God for deliverance.—We then united in singing the doxology,—

"To God the Father, God the Son,
God the Spirit, three in one," &c.

The tide was about two thirds ebb, when we went ashore. We saved a few clothes, and as it was about dark, sought an asylum for the night. In the morning we found ourselves on Plumb Island, and our vessel had gone to pieces. I cannot close this imperfect narrative, without bearing my feeble testimony in favor of that religion, which inspires a hope of a glorious eternity. It was in those awful moments, when we saw instant death before us, that God gave me grace to rely on his Almighty arm; and as I look back upon them, I am astonished that my mind could have been so perfectly calm, and my hope so big with immortality. Glory! glory to him to whom all praise is due! I would only add, that one young man who was with us, since our deliverance has sought and obtained the pearl of great price.

Yours in the bonds of Christ,
S. K.

Reflections.—1. We have here a remarkable instance of the Christian's triumphant faith in the midst of dangers, and on the very threshold of another world. 2. We here see, that however unconverted men may live in prosperity, they are not prepared for trouble and death. 3. A most remarkable answer to prayer is given, as soon as prayer is fervently offered and faithfully repeated.

### DURATION OF HUMAN LIFE.

In the last number of Silliman's Journal there is an article taken from a Foreign Magazine, on the mean length of human life in different countries and ages. The following are a few of the facts stated.—In London, as late as the middle of the last century, the deaths per annum were 1 in 20; now they are but 1 in 40—the average length of life having doubled in about 75 years. In Paris, among the "easy classes," the deaths are 1 in 42, and among the whole population, 1 in 32; in all France, 1 in 40. In Paris, in the 14th century, according to Villerme, they were 1 in 17; in 1750, 1 in 25; and in all France at the same date, 1 in 29. In England and Wales, 50 years ago, the deaths per annum were 1 in 40; now, about 1 in 60.—In Florence, now, 1 in 30—in Nice, 1 in 31—Naples, 1 in 28—Berlin, 1 in 34—Madrid, 1 in 29—Amsterdam, 1 in 24—Vienna, 1 in 22. The mean duration of ancient Roman life was 30 years. In modern Paris, the births among the poor are to those among the rich as 32 to 26, while the deaths of the former are to those of the latter nearly as 100 to 60. In New York, from 1820 to 1826, the average annual mtorality was, whites, 1 in 40; blacks, 1 in 19. In Philadelphia, whites, 1 in 34; blacks, 1 in 19. In Baltimore, whites, 1 in 39; blacks, 1 in 33.

Wherever it has been introduced, *vaccination* has doubtless added materially to the average length of human life; it has almost disarmed of its terrors one of the most desolating scourges of modern times, What a glorious result of one man's ever wakeful and scientific attention to the occurrences of every day!—Jenner has already, in a sense, given existence to more of human life and happiness than the most desolating conqueror ever had it in his power to destroy. This he has done by adding a single item to the sum of human knowledge.

The statements quoted above furnish sufficient proof, if proof from such facts were needed, that the average length of human life is materially diminished by the prevalence of vicious poverty. Late investigations show that in the United States at least 30,000 or 40,000 persons are annually hastened to the grave by intemperate drinking only. Remove the cause then, banish this *one vice* from the land, and you take so many from the bills of mortality—you add, every year, so many living and healthful men and women to the mass of our population.—*Journal of Humanity.*

### WHHT IS THE WORLD TO ME?

When my conscience is oppressed with guilt, says Cappee, in one of his sermons, when I am alarmed with the apprehension of a future reckoning, what is the world to me? What comfort or what hope can it administer? When my conscience bears testimony to my integrity and virtue—when my hopes of a future recompense are just and lively—what is the world to me! What want I of its consolations? When my heart is torn with grief, or oppressed with melancholy—when my limbs are racked with pain, or my body languishing in sickness, what is the world to me? That my habitation is splendid, my dependants not a few, and my treasure not a little, does this afford me any mitigation of my anguish?

When the period of life has overtaken me, and the messenger of death has read me the summons of my departure out of it, what is the world to me? Anticipate that solemn moment; it will be with you in reality ere long. Place yourselves on the verge of time, imagine that your course is finished, that your glass is run out—and from the margin of eternity, look at the approaching and the receding world—how vast, how sudden, how inexpressible a change in your conceptions and affections.

### BENEVOLENCE.

A burgomaster of the Netherlands lately invited the young Empress of Brazil to a feast which he proposed to give the next day. "No, no," said the young princess suddenly, "do a better thing—feed the poor; here are ten thousand florins to distribute, in addition to the sum you intended for my fete." Her journey, we are told, was frequently distinguished by similar acts of benevolence. This little scrap contains an excellent moral.

Religion and human knowledge should be taught in conjunction—should be engrained together on the intellect, and accompany each other through all the process of scholastic education. We wish to see religion considered as the alpha and omega—the beginning and end of wisdom; not as a dark and repulsive mystery placed in opposition to it. We wish to see the knowledge of the Deity in education what the Deity himself is in the universe—the directing and vivifying principle of the whole.—*Elect. Review.*

### SABBATH MAILS.

*The True State of the Case.*

——"Throw ever so many disguises around the subject, the plain fact will still appear, that all the petitioners ask of Congress is, that, having made a law which authorizes a violation of the Sabbath, while claiming they have no right to legislate on this subject, they would undo what they ought not to have done, and then let the subject alone. It is claimed, and the claim is echoed from city to city, and from village to village; that if Congress were to legislate respecting the transportation of the mail on the Sabbath, it would be to connect religion and politics—Church and State. Well, let it be so. It follows, then, that when they passed the present law, they united Church and State—and those who defend the present law, defend them in thus uniting Church and State; while the petitioners, being opposed to such a union, ask of Congress to repeal the law creating it, and henceforth to let Church and State be forever separate."—*Christian Mirror.*

We should be kind to all persons, even to those who are unkind to us.

*From the New-York Observer.*

## THE CHRISTIAN SABBATH.

*Extract of a letter from a distinguished Member of Congress.*

I look to the objects of the General Union for Promoting the Observance of the Christian Sabbath with daily increasing interest. If we can under the divine blessing accomplish no more, than raise the tone of moral feeling in the Christian church, it would richly reward the severest toil—but it can do more. There is an amount of influence among the friends of Christ, in the United States, to be brought out, by the agency of this Union, that must be felt. I pray that the blessing of the Lord of the Sabbath may rest upon your counsels.

## SABBATH MAILS.

But there is another point of light in which this subject ought to be viewed. Those who oppose the repeal of the law in question, insinuate that there is something anti-republican in the petitions. Anti-republican indeed! to petition congress! and that too for the admission of all our citizens to a participation of equal rights—to remove an odious *religious test*, which requires us to subscribe to a particular religious tenet, in order to enjoy privileges with the rest of our citizens: For it must be evident to the most limited capacity, that the man who believes the fourth commandment is of perpetual and universal obligation, must either be excluded from the business of the mail, or he must promise to do, and must do, what this very commandment strictly forbids. Thus, when a man who believes in the sacredness of the Sabbath, should apply for the business of mail contractor, or the appointment of postmaster, he is met at once with the question, "Will you promise to labor on the Lord's day?" and a negative answer settles the question to his exclusion: and the law and the language of those whose business it is to see that it is executed, is, "We employ no man who believes that the authority of God is higher than that of Congress—or who will not subscribe to the sentiment that the Sabbath of the Lord is not to be considered as holy time." Indeed, the Post Master General might as well insert in the Mail Contracts, and have also appended to the commissions of Post Masters, something like the following:

"LAND OF LIBERTY—RELIGIOUS TEST.

"*All who accept of office or employment under this Department, are required to subscribe to this: 'Thou shalt* NOT *remember the Sabbath day to keep it holy. Six days shalt thou labor, and on the Seventh also. On it thy cattle shall labor, and thy stranger that is within thy gates,*" &c.

We say, let this be done, and the *republicanism* of the law would appear in its true light—and if this be true, we ask, what republican, whatever may be his religious creed, will hesitate to petition for its *repeal*.

When we see such sentiments expressed by the editor of a religious paper, it is a relief to us to know that but a part of the denomination to which he belongs, agrees with him in opinion and that they feel themselves bound to come out and put their dissent publicly upon record.—*Rochester Observer.*

## ENCOURAGEMENT TO MOTHERS.

Legh Richmond was born at Liverpool, on January 29th, 1772. It was his privilege to have a most estimable mother, endued with a superior understanding, which had been cultivated and improved by an excellent education and subsequent reading; and who, with considerable natural talents and acquirements, manifested a constant sense of the importance of religion.

This affectionate and conscientious parent anxiously instructed him, from his infancy, in the Holy Scriptures, and in the principles of religion, according to the best of her ability; a duty which was subsequently well repaid by her son, who became the happy and honoured instrument of imparting to his beloved mother clearer and more enlarged views of divine truth than were generally prevalent during the last generation. It seems highly probable that the seeds of piety were then sown, which in a future period, and under circumstances of a providential nature, were destined to produce a rich and abundant harvest.

Ye that are mothers, and whose office it more peculiarly is to instil into the minds of your offspring an habitual reverence for God, and a knowledge of the truths of the Gospel; be earnest in your endeavours to fulfil the duties which Providence has assigned you, and which your tenderness your affection, and the constant recurrence of favourable opportunities so admirably fit you to discharge. Consecrate them to God in early youth; and remember that the child of many prayers is in possession of a richer treasure than the heir of the amplest honours and the highest dignities; for the child of many prayers can never perish, so long as prayer is availing. To faith all things are possible, and the promise stands firm, "I will pour my spirit upon thy seed, and my blessing upon thine offspring."—*Isa.* xliv. 3. Pray then for them and with them. There is an efficacy in the bended knee, in the outstretched hand, in the uplifted heart, in the accents of prayer issuing from the lips of a mother, supplicating God to bless her child, which faith may interpret for its encouragement, and the future shall one day realize. There is also a solemnity in the act itself, peculiarly calculated to elicit all the best feelings of the hearts and to quicken it in the diligent use of the means best adapted, through divine mercy, to insure the blessing.

Discouragements may arise—impressions that once excited hope may vanish—the fruit may not be apparent; yet, in after-times, under circumstances of the most unpromising nature—amid scenes, perhaps, of folly, vice, and dissipation—or in the more sober moments of sickness and sorrow; the remembrance of a praying mother may present itself with overwhelming emotions to the heart. The events of early days may rise up in quick succession before the mind, until the long-lost wanderer, recovered from his slumber of death and sin, may live to be a monument of the pardoning mercy of God, and his last accents be those of gratitude and praise for a pious mother.—*Legh Richmond.*

## CHILDREN'S PRAYERS.

Shall parents omit to inculcate the duty of prayer on their children, because they cannot comprehend the nature of it? Certainly not. How can they tell but that when they have taught the little pratler to compose himself to rest, with his familiar and simple petitions, the Spirit of God may enlighten the child into the spiritual import of his prayer, and make it a means of leading him to more enlarged petitions, offered up "in spirit and in truth." No person can estimate the advantages of early imbuing the youthful mind, with a sense of its obligations to God. Such instructions should commence with the first dawn of intellect; and sure I am, that in subsequent life, the subject of them will generally be the better and the happier.

To illustrate this, I will recur again to my own case. I was taught by one of the best of mothers, never to close my eyes without repeating my prayers. This I conscientiously adhered to, until about thirteen or fourteen years of age; when I began gradually to omit them. Whether I felt that they were too childish, or whether, as is most probable, my conscience was becoming seared in the downhill course of iniquity, I cannot now remember. But at all events, my prayers were no longer offered; and I went to sleep and rose up like a brute. With the omission of these prayers, commenced a retrograde movement in morals; until I hung over the abyss of ruin, ripe for the judgments of God. And what do you suppose occurred first, to rouse me from the fatal slumbers of death? As I was retiring one night, the recollection of my former punctillious attention to prayer, rushed upon my mind. I paused, "What," said I to myself, "am I going to lie down without one thought of God, or offering one prayer for the safety of my soul? Did I not once repeat my prayers, and at a time too when I was far less guilty than now? Why have I omitted them so long? Suppose I should die this night, where then would my soul be? With such reflections I became impressed; and although I did not kneel that night, yet in a recumbent posture, I began again to repeat my juvenile devotions. I was nearly seventeen years of age when I resumed them. I had almost forgotten them. A few days and nights rolled away, and convictions grew heavier on my soul. I thought a repetition of these forms was not enough. My soul began to sink in the deep waters, and a few more days brought me on my knees at the bed side, with the prayer of the publican; "God be merciful to me a sinner."

Thus were my mother's early instructions, the means under God, of rescuing me from ruin, temporal and eternal. Thus it is evident, that the sooner children are taught to pray, the better; and no assiduity can be too great, to impress on them the obligation and the necessity of prayer.

## FLAVEL.

The eminently pious Flavel, we are informed by one of his hearers, began one Sabbath day thus:—"My dear hearers, you know I have long been endeavouring to set forth the Lord Jesus Christ, in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of, to persuade you to come to him and heartily ambrace him. And those winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him; but alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you. But oh! after all I can say or do, you will not love him. And now, alas! I must change my note! I must deliver a message to you, that I am loath to deliver, but my Lord and Master requires it of me, in order to deliver the whole counsel of God.—It is that dreadful message in 1 Cor. xvi. 22.—"If any man love not the Lord Jesus Christ, above every thing in the world,—let them—say the word and majesty of God—be Anathema, Maranatha—accursed of God until the Lord shall come and execute the fulness of his wrath upon them." Upon which the whole assembly was struck with a great and visible consternation: some deeply affected for themselves, and some for their children. And, among the rest, a gentleman of wealth and figure; I think, if my memory does not fail me, he was a Knight Baronet, fell down as dead in his pew, though he revived in great distress of soul."

## HOW TO PREACH.

A celebrated preacher now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, sir, that when you come into this place, and address this people, you are not to bring your little self with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to bring your little self with you. No, Sir; when you stand on this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."


# WESTERN LUMINARY.

**LEXINGTON, KY.**

WEDNESDAY, DECEMBER 9, 1829.


## FEMALE BENEVOLENT SOCIETY OF LEXINGTON.

*Treasurer's Report for* 1829.

| | |
|---|---|
| Monies received from subscribers for the relief of the poor of the town | $61 75 |
| Collection by Rev. Mr. Tydings in the Methodist Church | 15 88 |
| By Rev. Mr. Hall in the first Presbyterian Church | 31 62 |
| By Rev. Mr. Young in the M'Chord Church | 24 00 |
| Proceeds of a Lecture by Capt. Patridge, and by him presented to the Society | 23 50 |
| Donations by several gentlemen of Lexington | 35 75 |
| | 192 50 |
| Balance on hand from 1828 | 9 28 |
| | 201 78 |
| Monies expended for the relief of 31 poor families | 181 1 |
| Leaving in the treasury a balance of | $20 77 |

OFFICERS OF THE SOCIETY.

Mrs. JOHN NORTON, *President.*
Mrs. ROSS, *1st Vice President.*
Mrs. SYNA RICHARDSON, *2nd Vice Pres'd't.*
Miss M. GILLET, *Secretary.*
MRS. SAYRE, *Treasurer.*

DIRECTRESSES.

| | |
|---|---|
| Mrs. PALMER, | Mrs. BRUEN, |
| Mrs. ELLIOTT, | Mrs. OREAR, |
| Mrs. BELL, | Miss MONTGOMERY, |
| Mrs. BECKLEY, | Miss SHORT, |
| Mrs. PATRICK, | Miss BLYTHE, |

The above Report was handed us with a request that we would add to it a few remarks. We are happy that we can comply with the request in perfect accordance with our own views and feelings in regard to the object of the Society, and without openly defaming or insidiously sneering at other benevolent and religious societies or classes of individuals. The benefactions of this Society are bestowed chiefly upon poor widows and orphans—upon the sick, helpless and distressed. In no case is money given; but wood, clothing, and other articles necessary to the comfort of the individuals relieved, are purchased and given by the directors of the Society.

It is often objected to societies of this kind, that they do a great injury to the community by encouraging the poor to rely on charity and not on their own efforts for support, and thus produce the very evil which they aim to remedy. This objection holds good only against that indiscriminate charity, which helps the able and strong as well as the sick and weak. But, says one, "leave the wants of the poor to be supplied by the hand of private charity." We answer, that many persons are ready to give for the relief of the distressed and necessitous, who have not time, or do not take time to look after objects of charity; and the most needy and worthy poor, are not those who are the most obtrusive and clamorous. The agents of these societies make it their business to find out the real condition of their beneficiaries. Surely every liberal and benevolent person in town, who wishes to bestow of the good things God has given him to supply the destitute, will gladly embrace the offers of these ladies, and make them the almoners of his bounty. "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

## UNION OF STUDY WITH USEFUL LABOUR.

*A discourse on union of study with useful labour, delivered in compliance with the request of an Association of Students, for Mechanical Labour.—By Rev.* E. CORNELIUS, *Secretary of the American Education Society.*—Published in the Quarterly Register.

The subject here treated of, we consider of great importance, and one deserving the careful attention of all who have the management of institutions of learning. The plan of connecting useful labour with study has already given a new feature to some flourishing schools and seminaries, and we doubt not that it will so commend itself to the good sense and economical habits of the American people as to receive universal approbation. While every consideration seems to urge the adoption of it, no reasonable objection can be raised against it. It preserves health, prevents idleness and dissipation, promotes habits of industry, and places the means of education in the hands of every young man of sound body and mind. At this time, when so much is said and done for education, this method of advancing it ought not to be overlooked. We are glad to see the successful results of this plan in two instances in the western states. Every man, who has any experience on the subject knows that some degree of exercise is absolutely necessary, to the preservation of a student's health and to accelerate his progress in study. What method of taking exercise shall be adopted? Shall a student devote all his leisure time to riding, walking, or running after a ball? No. Let him take his necessary exercise in the same way that the labouring part of the community get theirs. This method is more reasonable, manly and honourable. Shall we applaud the industry and manual labour of Paul, of Cincinnatus, and of Washington; and shall the student, who is aspiring to stations like theirs, be reared in idleness or in useless sports and exercises? We are much mistaken, or those institutions, which afford young men the means of *profitable exercise*, will in a few years be the most popular institutions in our country.

We can present our readers only the outlines or principal heads of this valuable article.

"I. In regard to the *mode* of exercise, our opinions must be regulated, partly, by the leading object for which all exercise should be taken, and, partly, by the circumstances in which students are placed.

The following, it is believed, are the most important points to be kept in view, in establishing a system of exercise, which shall be adapted to the condition and wants of young men in a course of education.

1. The exercise should be such as to produce thorough muscular action of the chest, and limbs; and to promote gentle perspiration.

2. It should be taken either in the open air, or in a place which admits of its free circulation. An impure, and overheated, or a confined atmosphere may prevent, or destroy, nearly all the good effects of exercise, and may become the occasion of positive injury.

3. It should be systematic. A less amount of time devoted regularly to this purpose will be of more service than a much longer period, employed at uncertain, and distant intervals. Nature never stops in her work. He who would effectually co-operate with her, must be steady and uniform in his plans and efforts. Ordinarily, it is supposed better, that exercise should be taken a short period before meals, than that it should immediately follow them.

4. The exercise used by students should be gentle, and should be protracted sufficiently to admit of their receiving the full benefit of it.

5. The hours of study should be arranged in such a manner, as not to hinder, but to encourage exercise; in other words, it should hold a *prominent*, instead of a secondary place, in the distribution of time.

6. Exercise adapted to the circumstances of students should be such as may be easily and conveniently taken; and it should be, as far as practicable, pleasant to the young men themselves.

7. For the reasons which have just been mentioned, as well as for others which might be given, it is desirable that some variety should be allowed in the exercise of students at diffrent seasons of the year, and at different places and institutions.

8. Exercise which may be rendered profitable in a *pecuniary* point of view, while it answers fully all the *other* ends of exercise, is manifestly to be preferred. The reason of this is too plain to need illustration. Every man is bound to employ his time in such a manner, as to accomplish the greatest good for himself and for others. If he can dispose of his time in a way to accomplish *two* good ends, instead of *one*, he cannot be at a loss, as to his duty. Considering how numerous and urgent are the claims of humanity and benevolence; how much may be accomplished by pecuniary means to satisfy those claims; considering also the importance of early habits of industry and economy, and what numbers of young men are, to a great extent, necessarily thrown upon their own efforts and resources, in obtaining an education, it is impossible for candid and Christian minds to have a doubt on this point.

9. The exercise of students should be taken in connexion with a suitable diet. That there are as great mistakes in regard to the latter as the former, admits not of a question by any one who is acquainted with the subject. In vain are all our efforts to promote health and vigour of body and mind, if this point be not attended to with care. It is a remark of Bacon, that great pupil of nature—that "Our exercise should bear an exact proportion to our diet, and our diet, in like manner to our exercise; or in other words, he who eats and drinks plentifully, should use much exercise; and he who cannot use exercise, should, in order to preserve his health, live abstemiously." "There are few," he adds, "who do not eat one third or a fourth more than is necessary to support them." One full meal in a day, and that of a single plain dish, with light meals intervening, has been supposed to be most favourable to health.

While I would refrain from expressing any opinions in regard to all the modes of exercise which have been recommended or practised, I may, I think, without presumption, assert in view of what has now been said, that the introduction of MECHANICAL OR AGRICULTURAL LABOUR, among the daily employments of students, in all our seminaries of learning, promises more beneficial results, and is attended, on the whole, with fewer permanent difficulties, than any other mode which has yet been tried.

II. I proceed to give some account of experiments begun, or in progress, at a number of Schools and Seminaries in the United States, upon the plan which has now been recommended.

MAINE.—*The Maine Wesleyan Seminary.* This Institution is established at Readfield in the State of Maine, about ten miles N. W. of Hallowell, and was founded by the liberality of Luther Sampson, Esq. a member of the Methodist church in that place. During the year 1828, it appears, from the catalogue of students, that there were connected with the school 107 male youth, of whom 48 were associated with the department of Industry.—Of these last, 17 were engaged in agricultural, and 31 in mechanical labour. Hitherto the plan has succeeded. One of the friends of the Seminary, remarks, "Here the scholar who is dependent upon his own exertions, may obtain an education by spending a part of his time in labour, either in working on the farm, or in the mechanical department. *And it has been satisfactorily ascertained, that those who have thus spent a part of their time in labour, have been enabled to keep up with their class, and their health has been much better than those who did not labour in this way.* They have been able to pay their board and tuition, and have become acquainted with agriculture and the mechanical arts, while storing their minds with the knowledge and intelligence calculated to make them useful and intelligent citizens."

MASSACHUSETTS.—The most successful experiment is that which has been made at *Andover.* Indeed it is very much owing to the enterprise and success of the Mechanical Association in the Theological Seminary, in this place, by whose invitation we are now convened, that the *mode* of exercise which they have adopted is exciting attention widely throughout this country. Their establishment has in fact become a model for other similar Institutions, and their example is cited, in proof both of the practicability and utility of the system which is advocated in this discourse.

The history of the effort to introduce mechanical labour into this Seminary is very brief. It owes its commencement to the suggestions of a few individuals in, and out of the Seminary, three years ago. An experiment was at first made by a select few. The design proving successful, the Trustees of the Institution generously furnished a substantial and commodious edifice, in which *seventy* young men have, during the last year, laboured one hour and a half daily, during term time. A distinguished friend and benefactor of the Seminary supplied most of the requisite tools; and other aid was afforded by benevolent individuals in Boston and elsewhere. The result of this experiment has been repeatedly laid before the public. An unusual degree of health has been enjoyed by the members of the association, and a few who had been nearly laid aside by feeble health have been so far invigorated as to pursue their studies with advantage. The earnings have been sufficient to defray the first cost of the materials manufactured;—to purchase additional instruments, and to pay two professed mechanics whose joint wages have amounted to two dollars and thirty four cents per day;—besides leaving in the Treasury at the close of the present term, between two hundred and three hundred dollars to be divided among the members of the association. At the end of three years, the interest which the plan has awakened remains unabated, and this evening, with its public exercises, is proof, how sincerely and deeply engaged the members of the association are in their undertaking. I feel warranted in saying, that the pledge they have given will be redeemed. The ground on which they stand has yielded them too much precious fruit to be abandoned. They will, however still need the countenance and support of the Instructers and guardians of the Seminary. The place erected for their accomodation is already too strait for them. An enlargement, of their building, both in regard to height and length, or an additional edifice, will soon be necessary.

NEW-YORK.—A successful effort has been made to unite manual labour with study in the *Oneida Institute*, at Whitesborough.

A farm of 114 acres has been purchased, situated upon the rich alluvial lands of the Mohawk River. Disadvantages, incident to all new undertakings, have been experienced. The want of suitable buildings has subjected the students to many inconveniences; and they have been prevented, for the same reason, from devoting any portion of their time to mechanical labour. Yet, notwithstanding these temporary discouragements, the result has fully justified the opinion which had been formed of the utility of the plan.—Three hours and a half are spent, daily, by each student, in agriculture, gardening, or some kindred employment. The following result shows how well this labour has been applied. From thirty-five to forty young men were boarded without expense for a whole year; and yet, had they been charged the moderate price of $1 per week each, their bills would have amounted to $1400. A balance was still left in the treasury in favour of the Institution.

In *Tennessee*, at Maryville, a Seminary has been established for the purpose of educating young men for the ministry, which is founded almost entirely upon this plan. It has been proved, that by devoting *one day* in a week to labour, on the farm, a student may defray the expense of his board in commons. The experiment has been made for several years, and succeeded uniformly. The Institution is provided with a valuable farm, a boarding house, and other buildings, and now embraces a course of preparatory, Collegiate, and Theological studies.

In *Kentucky*, at Danville, a farm and boarding House have been provided by the Kentucky Education Society, for the accommodation of its beneficiaries obtaining an education in Centre College, and in the Theological Seminary established at the same place, by the Synod of Kentucky. The farm is situated one mile from the College, and affords opportunity for walking some distance every day. Two hours are spent in labour each day upon the farm. The students live in commons, and dispense both with tea and coffee. The whole expense of board for the year, is reduced by this arrangement to the trifling sum of fifteen or twenty dollars.

A Seminary has been lately instituted upon the same plan in this state by the *Cumberland Presbyterians*, but I am unable to give the results.

*For the Western Luminary.*

## TRANSYLVANIA PRESBYTERY.

Dear Brother Skillman,—You will greatly oblige the brethren of Transylvania Presbytery by publishing the following extracts from their Minutes in the Western Luminary.

The Presbytery of Transylvania in Session at Lancaster, Oct. 9th 1829, unanimously passed the following Resolutions. "On motion, resolved that the members of this Presbytery be *directed* to read from their respective pulpits the following paragraphs in the Assembly's Digest on the subject of Slavery (viz.) part 4th chap. II. sec. 4th 5th & 6th, also part 13th, chap. I. sec. 2nd, 3d & 4th. And that they exhort their respective charges in the spirit of love on the subject. And be it further resolved, that the Sessions under the care of this Presbytery be directed to take immediate measures to carry into effect the spirit of the above named sections."

"On motion, resolved that this Presbytery highly approve the resolutions of the General Assembly on the subject of *Intemperance* at their last sessions, p. 375, 376, of their Minutes; and believing the traffic in ardent spirits, and the use of them to be utterly unchristian, they solemnly exhort the churches under their care, to fly from this deadly plague. They moreover *direct* the members belonging to this Presbytery, to read this resolution, with the resolutions of the *General Assembly* to their people, and affectionately warn them

of the danger arising from the use of this *liquid fire.*

On motion, resolved that on the second day of the semi-annual sessions of this Presbytery, it be the order of the day to inquire into the relative duties of pastors and their people."

JAMES C. BARNES, *Stated Clerk.*

## BOURBON COUNTY BIBLE SOCIETY.

At a meeting of a number of the citizens of Bourbon county, convened pursuant to public notice, at the Baptist meeting House, in Paris, Ky. on the 29th of November 1829, to deliberate on the advancement of the Bible cause in the State of Kentucky,

On motion of A. H. Wright, Dr. Lloyd Warfield was called to the Chair, and Wm. P. Payne chosen Secretary.

The meeting was then opened with prayer by Rev. John Todd.

The General Agent of the American Bible Society, after some appropriate remarks on the expediency of concentrating the energies and resources of the friends of the Bible—proposed to organize a County Bible Society as a substitute for the existing Societies in this place, and submitted a Constitution, which was unanimously adopted.

The following Gentlemen were then elected managers for the ensuing year:—viz:

Rev. G. Gates,—*President.*
Rev. Eli Smith, } *Vice Presidents.*
Dr. L. Warfield, }
J. R. Thornton, Esq. }
T. P. Smith,—*Corresponding Secretary.*
W. P. Payne,—*Recording Secretary.*
A. H. Wright,—*Treasurer & Depository.*
H. M. Bledsoe, }
J. W. Tilford, }
Col. J. Cogswell, } *Other Managers.*
Willis Young, }
Saml. Rule, }

On motion of Thomas P. Smith, it was

*Resolved*, That this Society cordially approves of the resolution adopted by the American Bible Society, to supply every destitute family in the United States with a Bible within two years from May 1829.

On motion of H. M. Bledsoe,

*Resolved*, That the citizens of this County be requested to co-operate with this Society by organizing Branches or Auxiliaries in their respective congregations.

On motion of Wm. S. Bryan,

*Resolved*, That with the co-operation of the Citizens of this County, we will endeavor to raise within two years, the sum of Two Thousand Dollars, to aid the Kentucky Bible Society, in furnishing each destitute family in this state with a Bible.

On motion of John W. Tilford,

*Resolved*, That the Life Members of the Societies heretofore existing in this county, be recognized as Life Members of this Society.

On motion of John R. Thornton,

*Resolved*, That the Board of Managers be requested to nominate a committee to circulate subscription papers throughout the town and vicinity.

On motion of Wm. P. Payne,

*Resolved*, That the Societies organized in the Baptist and Presbyterian Churches in the town, be requested to transfer to this society their subscribers, funds, and books—and that they then dissolve.

On motion of Col. James M. Cogswell,

*Resolved*, That the Managers of this Society be requested to correspond with the Branch Societies in this County, and invite their co-operations with this Society.

On motion,—

*Resolved*, That the managers of this Society be requested to hold their first meeting, in the Presbyterian Church, on the second Saturday in December, at early candle-light, at which time the General Agent is expected to be present.

Adjourned with prayer by Mr. H. C. Thomson.

LLOYD WARFIELD, *Chairman.*
WM. P. PAYNE, *Secretary.*

The meeting was favoured with addresses from Messrs. H. C. Thomson, John G. Martin, T. P. Smith, John R. Thornton, Rev. Eli Smith,—and incidental remarks from several other gentlemen.

During the pendency of the motion submitted by Wm. S. Bryan, proposing to raise the sum of Two Thousand Dollars, remarks were made by several gentlemen, as to the expediency of inserting so large a sum. After the motion was carried, a member observed that from the extensive field opened before the Society and the great good which he flattered himself would result from the accomplishment of this object, he would (not in the spirit of boasting or banter) agree to make one of twenty, who would subscribe One Hundred Dollars each, to aid in carrying into effect the benevolent views of the Society. Two others, immediately pledged themselves to unite with him.

From the deep interest exhibited in behalf of the object, the hope is cherished that seventeen others will be found in this county who will co-operate with the friends of the cause, already pledged, and authorize the Secretary or Treasurer to enrol their names among the benefactors of the human family.—*Western Citizen.*

## KENTUCKY COLONIZATION SOCIETY.

At a meeting of the Board of Managers for the Colonization Society of Kentucky, it was

*Resolved unanimously*, that the Rev. *John T. Edgar*, and the Hon. *Benjamin Mills*, be a committee to request the Hon. Henry Clay to deliver an address on the subject of African Colonization, at the Annual meeting of the Society to be held on the 17th of December next.

The Committee appointed having performed the duty assigned them, received the following reply.

Ashland, 21st Nov. 1829.

Gentlemen—I have received your letter of the 16th inst. communicating the request of the Board of Managers, for the Colonization Society of Kentucky, that I would deliver an address on the subject of African Colonization, at the annual meeting of the Society, which is fixed for the 17th of the next month. Sensible of the honor done me by this designation, after some consideration, I have not felt myself at liberty to decline the request, although a compliance with it will subject me to some inconvenience. Should I not be prevented by ill health, or some unexpected occurrence, I will attend the society and address it as requested.

I am with great respect,
your obedient servant
H. CLAY.

The Rev. John T. Edgar and B. Mills, Esq.

## COST OF INTEMPERANCE.

The Indiana Intelligencer, of November 20th, contains a correspondnnce between the officers of the Madison Temperance Society, and Jona F. Ross, Judge of the Circuit court, on the subject of the expenses incurred by the trial of cases growing out of intemperance. It appears by Judge Ross' letter, that in 3 courts, there were twenty-seven cases, which grew out of intemperance. These were indictments for riots, affrays, assaults, stabbing with intent to kill, &c. &c. The cost of these trials to the individuals was 310 dollars, and to the counties 102, making in all 412 dollars. From this data, the Judge estimates the cost of intemperance in the second circuit, incurred by defendants, and by the state and counties, at not less than $1,800 annually. We know not the number of circuits in Indiana, but supposing only two, the annual cost will then be $3,600.

This is only one item, in the detail of evils which intemperance inflicts upon a community. When we add to this, the destruction of health, intellect and life,—the poverty, disgrace and wretchedness of families—the eternal ruin of immortal souls—the amount becomes incalculable—indescribable.

We are happy to learn that a meeting of delegates is to be held at Indianapolis on the 9th of December, for the purpose of forming a State Temperance Society.—*Cin. Chris. Jour.*

## POLITICAL INFLUENCE OF SUNDAY SCHOOLS.

*Or, How to make Patriots.*

In a country like ours, where the people rule, more than in any other description of country, knowledge and virtue are the conservative principle of the state. Without knowledge, there can be no principles of action; and caprice, in some measure governed by bold, bad, cunning men, must govern all. Without virtue, men allow the voice of passion, of appetite, and of avarice to drown the voice of reason. Facts have shown fully the truth of these remarks. We speak not of such facts as men of narrow views are but too apt to rely on, but of such as the most enlightened advocates for education—the Cannings, the Broughams, the Websters, have made the basis of their reasonings. Stephen, in his pamphlet on the state of Ireland, observes, that though it is estimated that twenty-one to a thousand of the common Irish, become the victims of criminal justice, not one of the one hundred and fifty thousand educated by the London Hibernian Society, has ever been arraigned for any crime. General M'Quarrie, governor of Botony Bay, declares, that in consequence of the establishment of Sunday Schools, only one of the children *of the convicts*, during the whole of his administration, had been convicted of a single offence. The Rev. Mr. Dwight of Boston, who has visited almost every prison, in the United states, says that he has not heard of a child belonging to a Sunday school, who has been confined by public authority. In some of the counties of Wales, where there is almost a universal attendance on the schools, the prison doors stand open. These facts comment on themselves. In a few years, the population of our country will be immense. —The people of Attica were intelligent, if any people ever were; but the turbulent profligacy of the Athenians overthrew the fierce democracy. To the numbers we shall soon have, the Athenians were but as a drop to the ocean; and what will be the result, if this multitude is left to the headlong influence of tempesteous passions!—The commotion can only be prevented by the power of virtue. To a sacred reverence for virtuous order, was owing to the unexampled spectacle of entire obedience to the laws which this country held out to the admiration of the world, during the agitations of the Revolutionary conflict. All the stauncbest friends of liberty in modern times, have been men of the strongest religious principles; men who have thought, with Lord Bacon, that "there is nothing which does so exalt a nation as religion." Surely, it would be most strange, to find any great number of the pupils of the Sunday school among the turbulent and seditious. Here, the inculcation of virtue and religions principle is the great business. We look forward to the time when these children, with nothing earthly to control their will, shall have the lead in the country; and we teach them to subject their capricious passions to the all-wise and sovereign will of God. We would teach them to act in their political capacity, not arbitrarily, not according to their sordid, selfish interest, but according to to the relations God has given them to sustain to their own universal family.

*From the New-York Observer.*

## MISSIONARY INSTITUTION AT BASLE.

On Monday evening last, a public meeting was held at the Methodist Church in John-street, in reference to the missionaries destined to the western coast of Africa, who recently arrived in this city from Basle, in Switzerland. Several addresses were delivered adapted to the occasion, and the following interesting statement respecting the Missionary Seminary at Basle, was read to the meeting.

The evangelical *Missionary Institution at Basle*, in Switzerland, took its rise about the year 1816. It was the offsping of individual piety, and derived its resources from the friends of the missionary cause in Switzerland and Wirtemberg. Without being under the auspices of either the Lutheran, Reformed or Moravian Church, it cherishes the most friendly relations with the truly pious of different Protestant denominations, and maintains a decidedly *Evangelical* ground, as a distinct and independent institution, having for its object the *educating* and *sending forth* of *Gospel Missionaries* to the *heathen*. Its beginnings were small; two or three brethren, at a time, preparing for the missionary work, under the guidance of the Rev. Dr. Blumhardt, the same distinguished and pious man, who still superintends the now flourishing Institution. In process of time, the British Missionary Society, appreciating the worth of the Basle Institution, employed successively a number of its pupils, as faithful heralds of the cross, in Sierra Leone, the East Indies and Egypt; and in return aided the institution by contributing to its funds. Thus, the latter was enabled to erect a spacious and appropriate building at Basle, in which upwards of 40 young men are now preparing for the missionary work. The plan upon which this institution is conducted, combines the most extensive practical utility with the most self denying economy.

Prospered in its resourses, the Basle Institution proceeded to send out its pupils under its own auspices. The first mission was to Asia, on the confines of Tartary and Persia: —another to that part of Africa called the Gold Coast;—and a third is that, whose claims are now before us, and which seeks access to the *Basse tribe* of negroes, through the American Colony of *Liberia*. About two years ago, five missionaries were sent thither from Basle, one of whom died, and another, from ill health, had to return to Europe. A third, Mr. Sessing, accompanied him, and is now going back to Africa, with Mrs. Sessing, and three new fellow labourers, Messrs. Dietchy, Buehrer and Graner. Mr. Sessing, and Mr. Graner are at present with us; the rest having gone on to Philadelphia.

Two of these brethren are about to embark for Liberia, in a vessel ready to sail from Philadelphia. The other two are to continue some time longer in this country, and to await the next opportunity for Liberia.

From the Philadelphian.

*Another subscriber of $100, for ten years annually to the Board of Missions.*

The following is an extract of a letter, addressed to the Rev. Dr. Ely, dated and postmarked at Connellsville, Fayette Co. Pa. Nov. 6th, 1829, and signed Alexander Johnston.

"Rev. and Dear Sir,—

"Looking over the Christian Herald of Pittsburgh, of the 17th of Oct. last, I see your name and a number of others, subscribers to the missionary fund of the Board of Missions of the Presbyterian church in the United States of Americo. And as the names of the Treasurer and Secretary are omitted in the publication, I have taken the liberty of addressing you, and requesting that you will add my name to the list of subscribers of one hundred dollars per year for ten years to that laudable institution on the proposed plan."

The writer of the foregoing extract, concludes with his fervent aspiration, in which we must cordially unite with him, that the Lord of the harvest would send forth more labourers; and put it into the hearts of so many of his believing people as will complete the number of *one hundred* subscribers, as proposed in the plan of the Board for raising $10,000 yearly, and $100,000 in ten years, towards supplying our own bounds with ministers of the gospel.

It is important that those who have already subscribed have already begun to pay their subscriptions, and design by the help of God to continue to do so, whether 28 more coadjutors are obtained or not. E.

## THE NEWS OF PEACE.

The information that peace has been concluded between Russia and Turkey, comes at length in an authentic and unquestionable shape. This intelligence has probably caused regret to many, and disappointment to not a few. It generally happens that a state of war is more conductive to the commercial interests of the world than a state of peace. Vast sums of money are necessarily expended in the purchase of military stores, in supplying provisions, and in sustaining the customary preparations for war. Then it is that commerce, allured by inviting prospects, spreads its sails to the favouring breeze; avarice sits meditating its plans of gainful traffic, regardless of the carnage and blood through which rolls the tide of wealth; cold-hearted policy witnesses with perfect apathy those dreadful contingencies which are to be weighed and balanced against each other. With many, war is thus regarded as a sort of trade. It is thought to facilitate the revolutions of fortune, to produce a speedy crisis in the history of man, and consequently to multiply the chances of individual aggrandizement and distinction.

But perhaps many will regret the cessation of hostilities against Turkey, because they had fondly hoped that the subversion of that Anti-christian power was at hand. Such persons would seem to think that they do God service by imprecating vengeance upon his adversaries, by anticipating the regular progress of his justice, and despatching his enemies out of the way. But they betray gross ignorance of divine Providence. They seem to lose the recollection of the fact, that the Lord's ways are not as our ways, nor his thoughts as our thoughts. It is not his ordinary method to root up a nation at once. He contrives and directs so skilfully the train of events by which empires are subverted, as to make their subversion appear to be the result of their own premeditated measures. By such a course he sheds a brighter glory upon his own administration, and sounds a louder emphasis of praise through all the departments of his Universe.

The Turk is not yet subjected to extirpation. He holds his throne: he cherishes his inveterate animosities against the name of Christ, and exults in the splendid fanaticism of the Koran; but the spell which constituted more than half his strength has been broken; the Prophet has failed to render invincible his deluded followers; a main pillar has been has been rent away from the proud structure of Mohammedanism, and ruin henceforth awaits it. Since the vision is for an appointed time, it becomes us to wait in patient submission for its accomplishment.—*Columb. Star.*

## FOREIGN NEWS.

By an arrival at New-York, London papers have been received to the 16th ult. They contain the long expected *Treaty of Peace between Russia and Turkey*, an abstract of which we give below. The most inportant provision, so far as we are concerned, is the stipulation that the merchant vessels of all nations not at war with Turkey, shall have a free and uninterrupted passage through the Dardanelles and Bosphorus into tho Black Sea—*N. Y. Obs.*

1. The first article declares, in the usual form, that there shall be peace between the two nations.

2. In the second article the Emperor of Russia restores Moldavia, Wallachia, Roumelia, and in general all the provinces and towns in European Turkey, occupied by the Russian troops.

3. The third article provides that the Pruth shall continue to form the limit of the two empires, from the point where the river touches the territory of Moldavia to its junction with the Danube. From that point the frontier line will follow the course of the Danube to its mouth, leaving all the island at the mouth of the river in the possession of Russia. The merchant vessels of the two powers are to have the liberty of navigating the Danube in all its course.

4. The fourth article states that Russia having by the treaty with Persia in February, 1828, acquired the Khanats of Erivan and of Nakitchivan, the two powers for the purpose of establishing a well determined frontier between their Asiatic territories, agree that the boundary shall be "the line, which following the present limit of the Gouriel from the Black Sea, ascends as far as the border of Imeritia, and thence in the straightest direction as far as the point where the frontiers of the Pachalicks of Alkhaltzik and of Kars meet those of Georgia," leaving the town of Alkhaltzik and the fort of Khallnalick, on the northern or Russian side of the line.

5. The fifth arricle secures to the inhabitants of Moldavia and Wallachia, the free exercise of their religion, perfect security, a national and independent administration, and the free exercise of trade.

6. The sixth article provides for measures which shall ensure the tranquility of Servia.

7. The seventh article secures liberty of commerce for Russian subjects throughout the whole extent of the Ottoman empire, as well by land as by sea, and provides for the uninterrupted passage of merchant vessels of all nations not at war with Turkey, from the Black sea to the Mediterranean, and from the Mediterranean to the Black sea.

8. The eighth article relates to the claims of the merchants of the two empires to indemnify for losses since 1806, and provides that Turkey shall pay 1,500,000 ducats, or about $3,300,000.

9. The sublime Porte agrees to indemnify Russia for the expenses of the war, by the payment of a sum of money, the amount of which is to be agreed upon, in addition to the cession of a small portion of territory provided for in the fourth article.

10. The Sublime Porte declares its entire adherenee to the stipulation of the treaties between Russia, Great Britain and France of the 6th of July, 1827, and the 22nd of March, 1829, and agrees immediately to appoint plenipotentiaries to settle with these powers the execution of the stipulations.

11. In the eleventh article Russia agrees gradually to evacuate the Ottoman territory. conformably to the basis established by a separate act.

12. The twelfth article directs that hostilities shall immediately cease.

13. Both parties grant a general pardon and full and entire amnesty to all their subjects, whatever part they may have taken during the war.

14. All prisoners of war to be set free, &c.

15. All former treaties not annulled by the present are confirmed.

16. The present treaty to be ratified within six weeks.

## MISCELLANEOUS ITEMS.

On the 7th ult. a fire in Augusta, Georgia, destroyod six houses fronting on Broad-street and a number of back buildings. Among the sufferers are J. B. Bishop, I. Gilbert, T. Richards, I. Ely and H. Parsons. Loss about $20,000, nine-tenths of which is insured.

The Legislature of Vermont has abolished all militia trainings, except one in each year, for enrollment, and inspection of arms.

The present Freshman class at Yale College, is said to be larger than has ever before entered that institution. It comprises more than one hundred members.

Mr. Forsyth has been elected to the Senate of the United States from Georgia without opposition.

The Rev. Nathan S. S. Beman, of Troy, has been unanimously elected by the Trustees of Dickinson College, in Pennsylvania, as President of that Institution.

The Rev. Baxter Dickinson was installed pastor of the Third Presbyterian Church, in Newark, N. J. on the 17th inst. Sermon by the Rev. Dr. Spring, of New-York.

A gentleman in New York, who is active in distributing tracts, writes to a friend in New Haven—50 towns in the United States, have adopted the plan of distributing tracts monthly to every family.

The Synod of Geneva, N. Y. at their late session resolved that "it is inconsistent for any professor of religion to be engaged in the distilling, vending, or use of ardent spirits."

*Jerusalem.*—From a paragraph in the New York Morning Herald, we learn that there is a report that Rothschild, the great banker, has *bought* Jerusalem! Perhaps the purchase money is to be applied towards paying the 350,000,000 demanded, as is said, for indemnity to Russia.

*Warning.*—Children are in the habit of chewing India rubber. It perhaps is not generally known that quicksilver is brought in this article, and it may be considered rank poison.

## SAM PATCH'S LAST LEAP.

Rochester, Nov. 13, 1829.

Sam Patch is no more! He made his last leap from a scaffold erected on the brink of the falls this afternoon. He sprang fearlessly from it and descended about one third of the distance, as handsome as he ever did. He then evidently began to droop, his arms were extended, and his legs separated; and in this condition he struck the water and sunk forever! It was a fearful leap, and fearfully it has terminated His body has not yet been found. The height of the Genessee Falls, down which he jumped, is 100 feet. The staging is 25 feet above the fall; the distance which he descended was therefore 125 feet.

## MARRIED,

On Thursday, 23d ult. by Rev. S. H. Crane, Mr. William H. Garnett, to Miss Mary M. Berry, both of Fayette county.

## OBITUARY.

*Communicated.*

Departed this life, at the late residence of his father Col. A. Muldrow, deo. on the 2d November, Mr. John Muldrow, in the 16th year of his age.

In the death of this young man, all, and especially the rising generation, are reminded of the unsatisfying, uncertain and transient nature of all earthly enjoyments. Just advancing to the sphere of public life,—his mind expanding, and to a considerable extent improved—inheriting from his father wealth, reputation and influence, his prospects for happiness and usefulness in this world were almost unclouded. But alas! how awfully mysterious are the ways of God! John Muldrow has scarcely wiped from his cheek the tear of filial affection, falling over a departing parent, before he is himself called to relinquish all his earthly prospects and try the solemn realities of the eternal world.

Soon after the death of his much loved father, he was attacked with a fever, and brought very low, but was apparently recovering, when, after a relapse, he was attacked with the cholera morbus. This last disease is supposed to have been the messenger commissioned to release his spirit from this clay tabernacle. The stroke was sudden, and no less severe. Yet his friends are not left to mourn as those who have no hope. God has given them good encouragement to believe that in this case death was everlasting gain.

Though during the first part of his illness he was apparently unconcerned as to his future state,—yet God, in answer to the prayers of the righteous, was pleased not to remove him till he had fixed his hope on the rock of eternal ages.

On Wednesday night previous to his decease, recurring to his father's special prayers in his behalf, he asked some of his attendants, if they did not think his father s supplications might yet be answered.

From this time he appeared to be engaged in fervent prayer for salvation. During Thursday and Friday he took great delight in hearing the songs of Zion sung and the word of God read. On Saturday morning conversed calmly and freely with his mother, frequently referring to his father's prayers for him, and his dying advice—said he could not pray as he desired, and requested a minister to be sent for, to pray with and for him, and give him some instruction. His request was granted. There appeared but little alteration with him until Monday morning, when he appeared to have greater confidence of his acceptance with God. His burthen hitherto had been that he was so great a sinner he could not be saved—and was apprehensive he was seeking the favor of God through fear and not love. While hearing the minister's remarks on Monday morning, he burst out in audible prayer. so feeling, importunate and scriptural, expressive of such just views of the divine character—of his own lost condition —and of the plan of salvation through Christ —so penitential, and manifesting such delightful confidence in the atonement of Jesus—as was evidently more than human. Shortly afterward, he, in great composure, called his mother, and told her he was going; bade her farewell, and consoled her, by every possible consideration,—addressed himself as a dying saint to his weeping friends around, admonishing, encouraging and warning them, according to their several characters—sent for the work hands and servants, and pointed them to their sins, and their duties—left a special message for some absent friends—and then closing his eyes, repeated *Farewell*, several times. Reviving a little, he said "it was hard to get off," and then again sunk away. He revived again, but fell into a state of delerium, which continued until his death. About 12 o'clock at night, the spirit was dismissed from its earthly prison, and received to join the hosannas in the new Jerusalem. Precious in the sight of the Lord, is the death of his saints. May the writer of these lines, and all who read them, be prepared to meet with him in glory. H.

*Communicated.*

Died—After a short illness, at her residence in Jessamine County, Mrs. Ann Morehead, the wife of Dr. Henry Morehead, aged 34.

In the death of this amiable lady, society has sustained a severe loss. She was greatly beloved by her acquaintances, who deeply sympathise with the husband and relatives, in the afflicting visitation. There remains a consolation above all price, in the assurance that she had made her peace with her Creator, through the Saviour of the world, and dying in the hope, which disarms death of its terrors.

Died—At his residence in Woodford county, on Wednesday evening the 25th ult. of a short, but painful illness, Henry Watkins, Esq. aged 71 years, long a respectable resident of said county.

In Woodford county, on the 4th inst. Mrs. Elizabeth Watkins, widow of the late Henry Watkins, in the 80th year of her age.

In Jessamine county, on the 7th ult. in the 87th year of his age, Col. Joseph Crockett, one of the patriots of the Revolutionary War, and formerly Marshal of Kentucky.


*NEW CLASSICAL & MATHEMATICAL*

**SCHOOL.**

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

*Fayette County Oct. 9, 1829.* —16—tf

## POETRY.

### POESY—AFFECTED AND PERVERTED.

Why mourns the lyre of heaven? From every string,
Why these low echoes to the strain I sing?
Breathing in every gale that passes by,
Like long remembered strains, the plaintive sigh!
Ah! hands profane have swept the hallowed wires!
Lips have breathed o'er them, scathed with passions fires!
Folly's light airs, and falsehood's poison gust,
And the dread Siroc of infernal lust
Have broke the living harmony of song,
And harsh and hellish discord poured along;
The harp which David and Isaiah sung,
To earthly passions, false and foul hath rung;
Ah! bards there be—if such deserve the name,
Who their high gift prophetic, turn to shame.
No lofty swelling of unreached desire
Urges the eagle spirit to aspire;
No rapture of the mighty soul within
Bears them beyond the realms of death and sin!
Lowly and earthward, insects of an hour,
Their feeble flight is just from flower to flower;
Mere fops in learning—butterflies in mind—
Revelling in sweets, but to the day-beam blind;
Singing of rosy lips and dew-bright eyes—
The gem unheeding that beneath them lies;
To silken lashes and to marble brows,
(Till they find others fairer—) breathing vows,
And all beneath the living star-lit sky,
Swearing THEIR heaven is in their lady's eye—
While yet TO THEM that eye has more of heaven,
The more to earthly rovings it is given;
A dwarfish, mongrel race, who vainly hope
To usurp the thrones of Dryden and of Pope,
To outlive Milton, and to rival Gray,
With imps that struggle hard to live a day;

These—like the countless, short-lived, firefly lamps,
That hover ceaseless o'er life's sickly swamps,
Throng to the news-sheet, swarm on every page
Of every insect Journal of the age;
Gleam one faint ray of such diluted light,
'Tis never known from darkness—save at night;
And then admire, above the sun's, their glow—
Less bright than moonlit spangles on the snow—
Nor ever dream, how bright soe'er they are,
Myriads of flashes cannot make a star!

Degraded, these have shamed the heavenly art,
False to all taste, and falser to the heart!
While others, gifted with a loftier wing,
Have swept with deadlier airs the sacred string.
Touched with live coals, from heaven's pure alter sent,
The eagle-pinioned bard his flight has bent
Up to the burning fountains of the sky,
Where Truth's deep mysteries all unfathomed lie;
Glanced, with a prophet's eye time's unread scroll,
And bathed in living light his mighty soul:
Then downward stooping to the earth again,
Has madly dared the sacrilegious strain;
The power, the light, for holy purpose given,
Hath spent insulting, and dishonoring heaven;
Borrowing heaven's awful fires, and bolt supreme,
To point his jests, and help him to blaspheme!
Son of the morning! heaven's high paths he trod,
Gazed on and feared, as almost half a god!—
Till scathed and blasted with the inward hell,
From his proud height, at last, like Lucifer he fell!

CUTTER.

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*From the Christian Mirror.*

A BARQUE moved by upon the sea,
Like a living thing of light;
Her white sails swelling gallantly,
Her streamers crimson bright.
She proudly rose upon the wave,
Enwreathed in its snowy spray,
And as proudly yielded to the grave
Which yawned in her pathless way.

The moon moved up among the stars
That gemmed the strong-built sky—
And lustred the bright and beautiful spars
Of the barque—as she triumphed by.—
And many a proud and gallant one
Her battle deck trode fearlessly—
And holier forms than maids own
Breathed there, in bright supremacy.

A mist moved up like a dreamy light,
From the blue embillowed sea—
And veiled the beauteous gems of night
In its murky canopy.
And circling up in angry folds
It wreathed around the ship—
And there in giant power enrolls
A storm in its blackened heap.

The barque moved on in death-like calm
Beneath its awful power,
And whispering men in strange alarm
Beheld the tempest lower.
The sea from its unknown depths, gave up
A loud and mournful note—
The only sound that moved—save up
Where storm-clouds proudly float.

'Twas an awful scene—so deathly still—
When brave men hushed their hearts,
And darkness, in an impure veil
Pressed round the pencilled yards.
A rush, like a mountain's breathing, came,
As a death knell o'er their soul's,
And fierce lightnings flashed in glittering flame
From the tempest's swelling folds.

Hark! a sound—a voice upon the air,
Like an incense on the storm—
A man of God is bowed in prayer,
With many a trembling form.
The maiden, with her pallid brow,
The mother with her cherished one,
The proud, the brave, and humble bow
In silence round His awful throne.

They prayed—yet the howling storm enrobed them—
As they drove through the foaming sea—
*They prayed*—and the storm-clouds swelling o'er them,
Rolled back from the omnivident eye—
*They prayed*—and the moon shed its silvery light
Upon a calm and slumbering sea—
And happy men—spread the sails on the night,
As they rose from their suppliant knee.

J. H. J.

## MISCELLANEOUS.

From the National Intelligencer.

### PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XVI.*

The next inquiry will relate to the title conveyed to the first European settlers of Georgia, by the charter of the British crown. There are some people, even in our republican country, who appear to suppose that there is wonderful virtue in the grant of a king. But is it not manifest, on the bare statement of this subject, than not even a king can grant what he does not possess? And how is it possible, that he should possess vast tracts of country, which neither he, nor any European, had ever seen; but which were in fact inhabited by numerous independent nations, of whose character, rights, or even existence, he knew nothing. Many grants to American colonists were bounded by lines running west from the Atlantic to the Pacific Ocean. This was particularly the case with the charters of Georgia. Will it be seriously contended, that a royal grant of this kind conferred any rightful authority to dispossess of their territory the original occupants of the soil? From such a principle it would follow, that all the aboriginal inhabitants might be lawfully driven into the ocean, and literally and utterly exterminated at once; for the European powers, by their proclamations and charters, divided the whole American continent among themselves. But who will dare to advocate the monstrous doctrine, that the people of a whole continent may be destroyed, for the benefit of the people of another continent?

It is very easy to understand, that England, France, and Spain, would find it convenient to agree upon certain boundaries among themselves, so that the subjects of one European power might not come into collision with the subjects of another. All this was wise and proper; and when it was accomplished, one of these powers might properly grant *unoccupied lands* to its subjects; not encroaching, however, upon the original rights of the natives, or the conventional rights of Europeans. For these two purposes, viz. The prevention of strife between new settlers, and the establishment of colonies upon territory not claimed, or the claims to which had been, or might be amicably extinguished—the charters of European governments were extremely valuable. Further than this they could not go; and the very idea that they could divest strangers of their rights is utterly preposterous.

It is true that the Pope, immediately after the discovery of America, issued a bull, by which the kings of Spain were authorized to conquer and subdue all the inhabitants of the new world, and bring them into the pale of the Catholic church. About a hundred years afterwards, Queen Elizabeth, much in the spirit of Popery, issued a proclamation, by which she directed her subjects to subdue the Pagans of this continent. But the people of Georgia will not build upon either of these foundations. None of the Protestant colonists have professed to act upon such principles; and the first settlers from England, as a general thing, if not universally, obtained of the natives, by treaty, the privilege of commencing their settlements. Whenever they afterwards got possession of lands by conquest, they did so in consequence of what they considered to be unprovoked wars, to which the Indians were instigated, either by their own fears and jealousies, or by the intrigues of European nations. It is undeniable, that the English colonists, as a body, and for a hundred and fifty years, disavowed, in principle and practice, the doctrine that the aborigines might be driven from their lands because they were an uncivilized people, or because the whites were more powerful than they. I have not been able to find an assembly of legislators, anterior to December, 1827, laying down the broad principle, that, in this case, *power becomes right;* a memorable declaration, which was made by the legislature of Georgia, in one of the paroxysms of the present controversy.

Let it be fixed in the mind, then, that the charters of British kings, however expressed, or whatever might seem to be implied in them, could not divest the Indians of their rights.

The charters of Georgia are cited in the famous case of Fletcher *vs.* Peck, (6 Cranch. p. 87,) and it may be presumed, that all the parts which have a bearing on this investigation, are there copied. The first charter was granted by Charles II, one hundred and sixty-three years ago, and embraced all that part of North America which lies between 29 and 36 1-2 degrees of north latitude; that is, a tract of country more than five hundred English miles broad, extending from the Atlantic Ocean to the Pacific. It granted the territory, "together with all ports, harbors, bays, rivers, soil, land, fields, woods, lakes, and other rights and privileges therein named." So far as appears, the charter said nothing of the native inhabitants. Whether it said any thing in regard to them, or not, is immaterial to the case now in hand: for as I have already observed, no man will undertake to maintain the proposition, that the unknown tribes and natives between the Atlantic and the Mississippi, and thence westward to Mexico and the Pacific, could have their rights and property justly taken from them by the signature of the British King, in his palace of Whitehall.

The rights derived from this charter were surrendered to the British crown in the year 1729. Three years afterwards, George II, incorporated James Oglethorpe and others, as a charitable society, which he styled "The Trustees for establishing the Colony of Georgia, in America, with perpetual succession." To this corporation he granted all the lands lying between the rivers Savannah and Altamaha, and between parallel lines, drawn westward to the Pacific, from the heads of said rivers respectively, "with all the soils, grounds, havens, bays, mines, minerals, woods, rivers, waters, fishings, jurisdictions, franchises, privileges, and pre-eminences, within the said territories."

In the year 1752, this charter also was surrendered to the crown. A royal government was instituted in 1754, over the Colony of Georgia, which was bounded in the same manner as the tract granted to the corporation above described. This tract embraced all the northern part of the present states of Georgia. Alabama and Mississippi, and extended westward to the South Seas, as the Pacific Ocean was then called.

By the peace of 1763, it was agreed between England and Spain, that the Mississippi should be the western boundary of the British Colonies. The same year a proclamation was issued by George III, which, among other things, annexed to the Colony of Georgia, what is now the southern part of the states of Georgia, Alabama and Mississippi.

The same proclamation contains the following passage:

"That it is our royal will and pleasure *for the present*, as aforesaid, to reserve under our sovereignty, protection and dominion, for the use of the said Indians, all the land and territories not included within the limits of our said three new governments, or within the limits of the territory granted to the Hudson's Bay Company, *as also all the land and territories lying to the westward of the sources of the rivers, which fall into the sea from the west and north-west as aforesaid;* and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without our special leave and license for that purpose first obtained."

The lands now in dispute between Georgia and the Cherokees are within the description, which is printed in italics; and were therefore reserved "*for the use of the Indians.*" Thus matters remained, so far as the British government was concerned, till the close of the revolutionary war. By the peace of 1783, the Colony of Georgia was acknowledged to be one of the independent states of America. There can be no doubt, that the State of Georgia thenceforward might exercise, within her proper limits, all that authority, in regard to the Indians, or any other subject, which either the Colony of Georgia, or the British government might have previously exercised. It is to be understood, however, that any modifications of her power, which Georgia made, either by entering into the old confederation, or by adopting the present national constitution, are to be duly regarded.

There are no means within my reach, by which the claims of the British government, in regard to the possessions of the Indians, can be accurately known. Nor is it of any consequence that they should be known. Unless they were founded in reason and justice, they could be of no validity; and in regard to what is founded in reason and justice, impartial, disinterested, intelligent men of the present day, can form as correct an opinion, as could be formed by the kings of England.

It is admitted on all hands, and is even strenuously contended for by the people of Georgia, that the Indians were considered by the British crown, *as under its protection.* From this claim of the crown, it is inferred, that the Indians held their lands by *permission* of the crown. Now I humbly conceive, that here is too large a leap from the premises to the conclusion. There is a distinction between affording protection and usurping unlimited control over rights and property. How many small states remained for hundreds of years under the protection of the Roman republic? The greatest men in that republic were always proud of their good faith to their dependent allies, so long as these allies remained faithful. The right of retaining their territory, laws, customs, and habits of living, was not invaded. How many small states are there in Europe, at this moment, possessing a limited sovereignty, and remaining under the protection of larger states, yet exercising the right of administering their own government, in regard to most essential things, as truly as the State of Massachusetts, or South-Carolina, administers its own government?

Would it not be safer to infer, that the Indians were claimed to be under the protection of Great Britain because they had important rights, *which needed protection?* rights which were in danger from the encroachments of other European nations, the avarice and fraud of speculators, and the hostile machinations of neighboring tribes? A guardian is the acknowledged protector of his ward. Is it sound law, therefore, that the guardian is the sole owner of his ward's property; and may set the helpless orphan adrift in the world? The father is the protector of his children: may he, therefore oppress them, dishearten them, and thus prepare them to become outcasts and vagabonds? A husband is the protector of his wife: may he, therefore, abuse her, repudiate her without cause, and drive her from her own house and her patrimonial inheritance?

As to the power of Georgia within her own limits, some remarks will be made in a future number.

WILLIAM PENN.

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### MY MOTHER'S GRAVE.

I had a mother once like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew
And taught my faltering tongue.

But then there came a fearful day,
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead!

It was thirteen years since my mother's death, when after a long absence from my native village. I stood beside the sacred mound beneath which I had seen her buried. Since that mournful period, a great change had come over me. My childish years had passed away, and with them my youthful character. The world was altered too: and as I stood at my mother's grave I could hardly realize that I was the same thoughtless, happy creature, whose cheeks she so often kissed in an excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her but yesterday—as if the blessed sound of her well remembered voice was in my ear.—The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears should be gentle and refreshing. The circumstance may seem a trifling one—but the thought of it now pains my heart, and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My Mother had been ill a long time, and I had become so accustomed to her pale face and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I sobbed violently; when, day after day I returned from school and found her the same I began to believe she would always be spared to me, but they told me she would die.

One day when I had lost my place in the class, and done my work wrong side outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile that always welcomed my return. Alas! when I look back through the lapse of thirteen years, I think my heart must have been stone, not to have melted by it. She requested me to go down stairs and bring her a glass of water—I pettishly asked why she did not a call a domestic to do it.—With a look of mild reproach, which I shall never forget if I live a hundred years old, she said, "and will not my daughter bring a glass of water for her poor sick mother."

I brought her the water, but did not do it kindly.—Instead of smiling and kissing her as I was wont to do, I set the glass down very quick, and left the room. After playing a short time I went to bed without bidding my mother good night. When alone in my room, in darkness and silence, I remembered how pale she looked, and her voice trembled when she said, "Will not my daughter bring a glass of water for her poor sick mother." I could'nt sleep. I stole into the chamber to ask her forgiveness. She had sunk into an easy slumber, and they told me I must not waken her. I did not tell any one what troubled me, but stole back to my bed, resolving to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's chamber. She was dead? she never spoke more—never smiled on me again. And when I touched that hand that used to rest upon my head in blessing, it was so cold it made me start. I bowed down by her side and sobbed in the bitterness of my heart. I thought of her affectionate smile and her mild reproachful look, and then I wished I might die, and be buried with her: and old as I now am, I would give worlds (were they mine to give) could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will bite like a serpent, and sting like an adder.

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*From the Rochester Observer.*

Sixteen winters have passed away—how rapidly glides time along—I was then a youth, just looking upon the opening prospects of manhood, and well remember the season—sixteen winters ago there was a revival of religion in —— a small parish in —— which embraced among its subjects most of the youth of the congregation, some of whom are now in the grave, some are ministers of the gospel, and one or two are missionaries to the distant heathen.—The hearts of God's children in that place were warmed and cheered by the gladdening prospect, and one or two of the most aged of the saints seemed to say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." But among all the members of that church, none appeared more animated and more fervently engaged than ——. He went from house to house exhorting and praying, and it is yet in the memory of many now living with what ardor and zeal he pursued his labors of love. In private, he has been known to spend whole hours, yea, even half the night in prayer and wrestling supplication; while in public his full soul has often appeared so burdened and pressed with eternal realities, that though possessing a readiness of expression and a flow of language, yet was he unable to express his desires except by "groanings" which could not be uttered. O how little did his christian brethren appear in their own eyes, when in the presence of this man of prayer!—But the winter passed away, and with its departing days the Holy Spirit took His upward flight and returned to Heaven. Then Christians returned to the world, sinners forbore the inquiry, "What must I do to be saved?" and saint and sinner consented to walk hand in hand in pursuit of earthly good. The ardor of —— began to decline; his closet was forsaken; he plunged into the world; forming large schemes of business; went beyond his means; became deeply involved, and totally failed. His creditors seized upon his property, and it was exposed to sale. As yet, however, the christian character of —— stood fair. Though unfortunate, still his brethren saw nothing of which they could complain. True, his zeal had abated, and he was immersed in the world; but in reproving *him* for this, they would have condemned themselves also. But in an evil hour, tempted by a desire to save some of his property —— fell into a grievous sin. Language cannot describe the shock felt in the church of —— when the mournful tidings spread. Dismay and grief filled every christian's heart, nor did the enemies of religion triumph. Astonishment held them mute. But —— confessed his sin, and professed his repentance in the presence of his brethren and before all the people, and was forgiven and restored to his place in their affections. Soon after this event he removed with his family to —— at the head of —— Lake. Here he again engaged in business, with moderation at first, and for a time sustained a high and irreproachable character. By degrees his business increased, his piety declined, the love of the world again fastened on his heart, and wealth became the object of his ardent pursuit. Nor was he unsuccessful. He gained property, but lost the confidence of serious christians. For a few years all went well, and God seemed to say, "—— is joined to idols, let him alone." But once more the hand of the Lord was put forth and —— lost all, and became poor.

He now removed from —— to ——— but gave no signs of repentance. The Spirit of God had departed from him, and he became as other men. In the days of his prosperity, *he had been accustomed to his morning bitters, and his noon day drams,* and now when his poverty, like an armed man, came upon him, his refuge was the BOTTLE. There he drowned, or sought to drown, his disappointments, his hopes, and his *conscience.* His former friends looked with astonishment upon him and upon each other, and strove to reclaim him. But all in vain.—He had turned his back on Heaven, and set his face toward the pit, and would not be entreated. In vain did his wife and helpless babes cry unto him to stop; in vain did his christian brethren, warn, exhort, and pray, the *bottle* silenced all. At last his brethren found it necessary to enforce the rules of their Master's house, and he was separated from the visible church of Christ. Immediately after this —— removed to ——— in ——— county, but the love of strong drink had taken fast hold of him, and he gave himself up entirely to its influence. After a few years of want and misery, he left his wife and her little ones strangers, in a strange land, and departed like Cain to wander over the earth. And like Cain he carried with him a mark ——— and it was the mark of the *drunkard.* After an absence of a year or two he returned, but he was a loathsome spectacle of rags and filth, the drunkard's inheritance. But he soon departed again, and if he yet lives is probably a vagabond on the earth.

Reader, are you a professing christian? Once more peruse the above short narrative, and take warning. The world has ruined many a soul.

Y. C.

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### CHRIST SEEN IN PREACHING.

The late Rev. Samuel Pearce, of Birmingham, being one week day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. 'Well,' said Mr. P. 'tell me the characters of the preachers, that I may choose.' 'Mr. D.' said his friend, 'exhibits the orator, and is much admired for his *pulpit eloquence.*' 'Well,' said Mr. P. 'and what is the other?' 'Why, I hardly know what to say of Mr. C. he always throws himself in the back ground, and you see his Master only.' 'That's the man for me, then,' said the amiable Pearce; 'let us go and hear him.'

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### THE WAY TO THE PIT!

A young man, on reaching the door of a theatre, overheard one of the door-keepers calling out, "This is the way to the *Pit.*" Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him; made him cease frequenting such amusements; he became attentive to the concerns of his soul, and was afterwards a preacher of the gospel.

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